

THE
PRINCIPLES
OF

Christian Religion.

Proved by Scripture, propounded by *Questions and Answers*: short for memory, plain to the meanest capacity, and profitable for all.

Deut. 6. 6, 7.

These words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talke of them when thou sittest in thy house, &c.

Imprimatur,
CHARLES HERLE.

L O N D O N,

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To the READER.

THe Orthodox, pious, and learned
Authour of these few ensuing
Catecheticall Principles of Reli-
gion, did, it seemeth, at first in-
tend and commend them onely to his owne Pa-
rishioners, to be directions for all such godly
house-holders, that desire to instruct and to train
up their children and servants in the informa-
tion, feare, and purture of the Lord: But be-
cause every Question and Answer is so fully pro-
ved by many pregnant and apposite testimonies
of Gods Word, to informe and satisfie yong be-
ginners in Religious ways, It hath bene the
heartly wish, and godly desire of many good
Christians to have them Printed, that among
other good means to build us up in our most holy
faith, and to remove fond and wicked opinions,
that run against, and labour to overthrow the
very first elements and principles of Christia- Heb. 5.12
nity, these few directions might be publike
and extant also: The method, the Authour useth
in them, is such, and the Questions and An-
swers are so wisely digested, that yong begin-
ners in piety may easily referre, what they heare

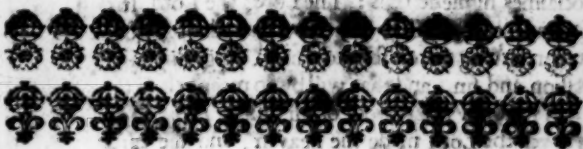
To the Reader.

1 Pet. 3.
15.

In the publike Assemblies, or reading godly books
privately, to some of these heads, whereby they
may be enabled, by Gods blessing, to give ac-
count to every man, that shall ask them a reason
of the hope, that is in them with meeknesse and
feare. The Lord of heaven establish and settle
us in the truth, and by the faithfull Ministry
of his word weed out, and free us from all those
naughty weeds of heresie and truth-overthrowing
Schismes: That wee the people of this Island,
being quite delivered from the Prelaticall popish
yoke of former oppressions, and superstitions on
the one side, and from old and new Heresies on
the other side, may at length become a well refi-
ned Church, a people truly zealous of good
works, that forreign Nations, seeing GOD'S
blessing upon Englands Reformation, may be-
gin also in good earnest, to hate the Whore of
Babylon, and help to burn her with fire: That
so away may be opened for the poor blind Jews
to come in, and look on him, whom they
have pierced. Which the Lord
grant for Iesus Christ
his sake.

A M E N.

J. H.



The Principles of Christian Religion,
proved by Scriptures.

Quest. **W**hat is true happinesse?
Answ. To know God and my self.

Proofs.

1 That it is true happines to know God, see *Ioh. 17. 3.* where Christ saith, *This is life eternall, that they who know the only true God and Jesus Christ whom he hath sent.* *Ier. 9. 24.*

2 That it is a happines to know our selves *Mat. 5. 3.* *Blessed are the poor in spirit, for theirs is the Kingdom of God.*

Q. What is God?

A. God as a spirit every way infinite, goodnesse it selfe, Creatour, preserver and governour of all things; distinguished into three persons, the Father, the Sonne, and the Holy Ghost.

Proofs.

1 That God is a Spirit. *Iohn 4. 24.* God is a Spirit, and they that worship him must worship him in spirit and in truth.

2 That God is every way infinite *1 King. 8. 27.* Solomon saith unto God, behold the heavens, and the heavens of heavens, are not able to contain thee: how much more able is this house which I have built: *Psal. 90. 2.* Moses saith to God, Before the mountains were made and brought forth, ere ever thou hadst framed the earth, and the world, even from everlasting to everlasting thou art God.

3 That God is goodnesse it selfe, *Exod. 4.6, 7.* The Lord proclaimeth himselfe thus: The Lord, the Lord, strong gracious, and mercifull, slow to anger, abundant in goodnesse and truth, reserving mercie for thousands, forgiving iniquity transgression and sin, and that will by no means clear the guilty.

4 That God is Creatour of all things, *Exod. 20. 11.* For in six dayes the Lord made the heaven, and the earth, the sea and all that in them is: *Prov. 16. 4.*

5 That God is preserver of all things *Heb. 1. 3.* he beareth up all things by his mighty word.

6 That God is governour of all things, *Mat. 10. 29, 30.* where Christ saith, Are not two sparrows sold for a farthing? yet one of them shall not fall on the ground without your ather, the haire of your head are all numbred.

7 That this God is distinguished into the Father, the Son and the Holy Ghost, *1 John 8. 7.* There are three that beare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Q. What are you by creation in Adam?

A. I am a reasonable creature indued with the image of God, which standeth in wisdom and true holinesse.

Proofs

1 That a man is a creature, indued with a reasonable soule, *Gen. 2. 7.* The Lord God formed the man, of the dust of the ground, and breathed into his nostrils the breath of life, so man became a living soule. *1 Cor. 15. 45.*

2 That man was created in the image of God, *Gen. 1. 27.* Thus God created man in his image, in the image of God created he him, he created them male and female.

3 That wisdom is a part of Gods image, *Col. 3. 10.* and have put on the new man, which is renewed in knowledge after the image of him that created him.

4 That holinesse is another part of Gods image, *Ephes. 4. 24.* Put on the new man, which after God is created in righteousness, and true holinesse.

Q

Q. What are you by Adams fall?

A. I am wholly corrupted with sin, and continually subject to the curse and wrath of God.

Proofs.

1 That mans nature is wholly corrupted with sin, *Gen. 6. 5.* God saw that every imagination of the thoughts of mans heart was onely evill continually. *Rom. 5. 12, 14.*

2 That every naturall man is subject to Gods curse, *Gal. 3. 10.* Cursed is every one, that continueth not in all things, which are written in the booke of the Law to do them.

Q. What are your sins?

A. A guiltinesse in *Adams* first offence, and a disposition of my heart to every thing that is ag:inst the Law of God, with innumerable fruits thereof in thought, speech, and action.

Proofs.

1 That we are guilty of and in *Adams* first offence, *Rom. 5. 12.* By the offence of one judgement came upon all men to condemnation.

2 That our hearts are inclined to goe against Gods Law, *Rom. 7. 23.* I see another Law in my members, rebelling and warring against the Law of my mind, and leading me captive to the Law of sin, &c.

3 That we are thus corrupted from the beginning of our nature, *Psal. 51. 5.* *David* saith, Behold, I was shapen in iniquity, and in sin did my mother conceive me, *Job 14. 4.*

4 That our actuall sins are innumerable, *Psal. 40. 12.* & *Ezra. 9. 6.* Our iniquities are increased over our heads, and our trespasses are grown up to heaven.

Q. What is Gods curse due for sins?

A. It containeth all the miseries of this life, with the death of both body and soule, which is endless damnation in hell.

The Principles of

Proofs.

1 That all miseries of this life are punishments for sin, *Deut. 28. 20.* The Lord shall send upon thee cursing, vexation, and rebuke, in all that which thou shalt set thy hand to doe, till thou be destroyed quickly, because of the wickednesse of thy doings.

2 That death of body and soule comes by sin, *Rom. 6. 23.* The wages of sin is death. *Rom. 5. 12. & James 1. 15.* when first hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.

3 That damnation in hell is the reward of sin, *Mat. 25. 41.* & *2 Thes. 1. 8. 9.* They that know not God and that obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of God, and from the glory of his power.

Q What remedie or redemption is there against sin and death?

A. Jesus Christ the eternall Sonne of God, who in mans nature suffered the death of the crosse and perfectly fulfilled that Law for all them that doe receive him.

Proofs.

1 That Jesus Christ is the Sonne of God, *John 20. 31.* These things are written that yee might believe, that Jesus is that Christ that sonne of God, and that in believing yee might have life through his name, *Mat. 1. 21. & 1 John 3. 23.*

2 That the Sonne of God Jesus Christ became man, *John 1. 14.* That word was made flesh and dwelt among us, &c. *Heb. 2. 14.*

For as much as the children are partakers of flesh and blood, hee also himselfe likewise took part of the same, that through death he might destroy him, that had the power of death, that is the devill.

3 That Christ suffered death for us, *Phil. 2. 8.* he humbled himselfe and became obedient to the death, even to the death of the crosse.

4 That

4 That Christ fulfilled the Law for us, *Mat. 3. 15. & 5. 17.* Where Christ professeth it becometh us to fulfill all righteousness, and he also saith, thinke not that I am come to destroy the Law and the Prophets, I am not come to destroy them but to fulfill them *Rom. 10. 4.*

5 That the benefits of Christ doe belong to all them that doe receive him. *John 1. 12.* But so many as received him to them he gave prerogative to be the sonnes of God, even to them that believe in his name: see *John 6. 68. 56.* where Christ saith who so eateth my flesh, and drinketh my blood, hath eternall life, and he dwelleth in me, and I in him.

Q. What is the instrument whereby Christ is received and applied?

A. It is faith whereby I doe undoubtedly believe that Christ is made unto me in particular will, done, righteousness, sanctification and redemption. *1 Cor. 1. 30.*

Propos.

1 That by faith we are made partakers of Christ, *Ephes. 3. 17.* Saint Paul saith, that Christ may dwell in our hearts by faith.

2 That this faith must be sound and not fained. *1 Tim. 1. 5.* the end of the commandment is love out of a pure heart, and a good conscience, and faith unfained.

3 That faith must apply Christ particularly, *Gal. 3. 16.* Paul saith, the life which I now live in the flesh, I live by faith in the Sonne of God, who loved me, and gave himselfe for me. *1 Tim. 1. 15, 16.*

Q. When doth this faith begin to breed and take place in thy heart?

A. When by Gods grace I begin to be touched in conscience for my sins, and to hunger and thirst after Christ and his merits above all things in the world, and against all doubtings to endeavour myselfe to believe.

Propos.

The Principles of

Proofs.

1 That there is sound faith where the soule is humbled for sin: *Iſa. 57. 15.* The Lord ſaith, I dwell in a high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to give life to them that are of a contrite heart, *Heb. 11. 6.* Without faith it is impoſſible to pleaſe God: *Phil. 16. & Pſal. 51. 17.*

2 That faith is begun where there is a fervent deſire of grace, *Mat. 5. 6.* Blessed are they that hunger and thiſt after righteouſneſſe, for they ſhall be ſatiſfied. *Pſal. 143. 6.*

3 Where there is a ſtriving againſt diſtruſt, that their faith is begun, *Pſal. 42. 1.* Why art thou caſt down O my ſoule? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him.

Q. What is true lively faith?

A. It is to be fully without doubting, reſolved of Gods mercie towards me in Chriſt Jeſus.

Proofs.

That ſome have attained to ſuch a lively faith, *Rom. 4. 20, 21.* Abraham did not doubt of the promiſe of God through unbelief, but was ſtrengthened in the faith, and gave glory to God being fully aſſured that he which had promiſed was able to doe it, *Rom. 8. 38, & 39.* Saint Paul ſaith, I am perſwaded that neither death nor life, &c. ſhall be able to ſeperate us from the love of God, which is in Jeſus Chriſt our Lord.

Q. By what means is faith wrought and ſtrengthened in us?

A. It is begun by the preaching of the word, and is continued by the ſame means, as alſo by the diligent reading of the ſame word, and in and by the reverend uſing of prayer, and the holy Sacraments.

Proofs.

1 That faith is begun by the preaching of the word, *Rom. 10. 14, 17.* How ſhall they believe in him of whom they have not

Christian Religion.

not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent? then faith cometh by hearing, and hearing by the word of God.

That faith is strengthened by the same means, *1 Per. 1. 2.* As new borne babes desire the sincere milke of the word, that ye may grow thereby.

3 That our faith may be confirmed by reading of the word of God, *Acts 17. 11, & 12.* The Bereans received the word of God with all readinesse, and searched the Scriptures daily, whether those things were so, therefore many of them believed.

4 That our faith is increased by prayer, *Mat. 9. 24. & Luk. 11. 13.* If then you being evill, know how to give good gifts to your children, how much more shall your heavenly Father give the holy Spirit to them that aske him, *Luke 11. 13. & Psal. 9. 10.*

6 That the Sacraments are means to strengthen our faith, *Rom 4. 11.* Where circumcision is called the seale of the righteousness of faith.

Q. In what manner is Gods Word to be heard and read, that it may be profitable?

A. With prayer and resolution to practise it, before it; with trembling and thirsting hearts in using of it, and with meditation and conference after it.

Proofs.

1 That by prayer we must be prepared to hear Gods Word, see *Psal. 119. 33, 34.* where *David* saith, Teach me, O Lord, the way of thy statutes, and I shall keep it to the end, give me understanding and I shall keep thy Law, yea, I shall keep it with my whole heart.

2 That we must resolve to obey Gods Word, *Exod. 24. 7.* *Moses* took the book of the Covenant, and read it in the hearing of the people, and they said, all that the Lord hath said we will doe and be obedient. *Psal. 119. 57.*

3 That

3 That we must heare it with trembling hearts. *Eccl. 66. 2.* the Lord saith, To this man will I look even to him that is poor, and of a contrite heart and spirit, and that trembleth at my words.

4 That we must heare it with thirsting souls *Psal. 119. 131.* I opened my mouth and panted, for I loved thy Commandments. *1 Pet. 2. 2.*

5 That we must meditate on Gods word. *Psal. 119. 97 99.* Oh how love I thy Law, it is my meditation continually I have more understanding then all my teachers, for thy Testimonies are my meditations.

6 That we must confer on Gods Word. *Deut. 6. 6 7.* The words which I command thee this day, shall be in thy heart, and thou shalt teach them to thy children diligently, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Q. What is Prayer?

A. It is a speech to God in the name of Christ, wherein with a contrite and faithfull heart, I aske graces wanting, and give thanks for benefits received.

Proofs.

1 That prayer must be made unto God *Mat. 4. 10.* Thou shalt worship the Lord thy God, and him onely shalt thou serve. *Psal. 50. 15.* Call on me saith God, in the day of trouble, and I will deliver thee, and thou shalt glorifie me. *Gen. 18. 17.*

2 That prayer must be made in the name of Christ *John. 16. 23.* Christ saith, whatsoever you shall aske the Father in my name he will give it you. *John 14. 14.*

3 That prayer must be made with our hearts. *Law. 3. 41.* Let us lift up our hearts with our hands unto God in the heavens.

9 That prayer must proceed from a contrite heart. *Psal. 34. 18. & Psal. 51. 17.* the sacrifices of God are a contrite spirit,

a broken and contrite heart & Lord thou wilt not despise.

3 That prayer must be made in faith *Mark. 11. 24.* What things soever you desire when you pray, believe that you shall receive them, and you shall have them.

6 That prayer consisteth of Petition and thanksgiving *Phil. 4. 6.* Take thought for nothing, but in every thing by prayer and supplication, with giving of thanks, let your requests be made known to God.

Q. *What is a Sacrament?*

A. It is a signe to represent to mine eye, and a seale to confirme, and convey to mine heart Christ with all his benefits.

Proofs

1 That Sacraments are signes *Gen. 17. 11.* Yea shall circumcise the fore-skin of your flesh, and it shall be a signe of the Covenant between me and you.

2 That they are seales, *Rom. 4. 11.* Abraham received the signe of the circumcision, as a seale of the righteousness of the faith, which he had being circumcised.

3 That the Sacraments convey unto us Christ and all his benefits *1 Cor. 10.* The cup of blessing which we blesse, is it not the Communion of the bloud of Christ? the bread which we break, is it not the communion of the body of Christ? *Rom. 4. 11.*

Q. *How many Sacraments are there?*

A. Two. Baptisme, whereby, as by the door I entred, and the Supper of the Lord, whereby as by meat I am fed, in the house of the Lord.

Proofs,

1 That there are onely these two Sacraments, see *1 Cor. 10. 1. 2. 3. 4.* where Saint Paul writeth, that the old Israelites were all baptized, and did alleate the same spirituall meat, and drink the same spirituall drinke.

2 That by baptisme we are entred into Gods Church, *Acts 2. 41.* Then they that gladly received his word, were all bapti-

The Principles of

zed and the same day, there were added to the Church about three thousand soules. *Rom. 6.3.*

3 That we are spiritually fed in the Lords supper. *1 Cor. 10. 3.4.* They did all eat the same spirituall meat, and drinke the same spirituall drinke.

Q. How must you come prepared to the Lords Supper?

A. By a due examination of my knowledge, faith, and repentance, and by a carefull renewing of them.

Proofs.

1 That we must examine our selves, &c. *2 Cor. 13.5.* proove yourselves whether you are in the faith, *1 Cor. 11.28.* therefore let a man examine himselfe, and so let him eat of this bread and drinke of this cup.

2 That we must renew our faith and repentance, see *Psal. 26. 6.* in *David* I will wash my hands in innocencie, ô Lord, and compasse thine Altar. *2 Tim. 1. 6.* & *1 Cor. 5.7.*

Q. What owe you to God for your Redemption?

A. All thankfulnessse.

Proofs.

Psal. 119.22,23. What shall I render to the Lord, for all his benefitts towards me; I will take the cup of saluation, and call on the name of the Lord.

Q. Wherein standeth thankfulnessse?

A. In new obedience, which is to carry in my heart a constant purpose never to sin any more, and withall to endeavour in my life to please God in all his Commandements, within the compasse of my particular calling. *Proofs.*

1 That thankfulnessse for our redemption standeth in new obedience see *2 Cor. 5.15,17.* Christ died for all, that they which live, should not live henceforth unto themselves, but unto him which died for them all, and rose again; therefore, if any man be in Christ let him be a new creature.

2 That there must be a constant purpose not to sin any more, *1 Pet. 4.1,2.* Seeing Christ hath suffered for us in the flesh, stirre

up

up your selves also with the same minde ; that hee which hath suffered in the flesh, hath ceased from sin ; that hee no longer should live the rest of his time in the flesh ; to the lusts of men, but to the will of God *Rom. 4. 24.*

3. That there must be an endeavour to please God in all things, in all his Comandements, see *Psal. 119. 5. 6. 106. 108.* in *David* I have sworn, and will perform it, that I will keep thy righteous judgments ; I have inclined my heart to performe thy statutes always, even to the end, *Acts 24. 16.* the like in *Saint Paul.*

4. That every one must walk in their calling, *1 Cor. 7. 17.* As God hath distributed to every one, as the Lord hath called every one, so let him walk.

Q. What is your comfort herein ?

A. I am assured, that I shall want nothing that is good for me in this life present, and that I shall enjoy everlasting blessednesse in the world to come.

Provs.

1. That serving God in our callings, we are assured of all necessities for this life, *Math. 6. 33. Psal. 84. 11.* The Lord is the Sun and Shield unto us, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

2. That wee shall be blessed for ever in the world to come, *Rom. 2. 10.* Glory, honour, and peace shall be to every one that doth good, to the Jew first, and also to the Gentile, *Math. 19. 29. 1 Tim. 4. 8.*

Q. What is everlasting blessednesse in the world to come ?

A. That at my death, my body for a short time shall remaine in the grave, as in a sweet bed of rest, but my soul shall go immediately into heaven: and at the day of judgment, my body shall be raised from the dead, and joynted to my soul again ; and then both my body and soul shall have fellowship with Christ in incomprehensible joy, and everlasting glory.

Provs.

That our graves shall be as sweet beds of rest unto us. *Isa. 66:14*. They shall enter into peace: they shall rest in their beds, every one that walketh in his uprightness. *Isa. 57:2*. That at death the soul goes to heaven. *Luk. 16:22*. The rich also died, and was carried by the Angels into Abraham's bosom. *Luk. 16:22*. Where our Saviour Christ said to the penitent thief, verily, I say unto thee, this day shalt thou be with me in paradise. *Luk. 23:43*. That our bodies shall be raised from the dead. *Joh. 5:28*, Christ saith, the hour is coming, in the which all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life: and they that have done evil to the resurrection of condemnation. *1 Cor. 15:22*. That bodies and souls shall have fellowship with God. *1 Cor. 17:15*, where David saith to the Lord: as for me, I shall hold thy face in righteousness, and when I awake I shall be satisfied with thine image. *Psalm 17:15*. That our happiness in heaven shall be incomprehensible, and everlasting. *1 Cor. 13:9*. *Psalm 16:11*, thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for ever more. *1 Pet. 4:17*.

The end of the Principles

P. I. N. I. S.

